The Review.

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LEO XIII. ON THE TRAINING OF THE CLERGY.

The latest papal encyclical to the bishops of Italy on the training of candidates for the priesthood, is a new proof of the deep interest which the Holy Father takes in the work of the seminaries. It was called forth by special circumstances of the country. Young priests in different parts of Italy who have thrown themselves with zeal and ardor into the Christian Democratic movement which has taken such a hold of the country, have at times overstepped the bounds of discretion. Fascinated with the sense of leadership of the people, stirred with the excitement and bustle of organizing, speech-making, and dashing contributions to the press, the more audacious amongst them have ventured to call for a fundamental remodeling of the training for the sacred ministry. The changed condition of the times, the new era in which we live, they have said, demand it.

Nobody can accuse the Sovereign Pontiff of being out of sympathy with the times, and in the course of this weighty document he allows that attention to the present needs of the people is requisite in any plan for the proper mental equipment of aspirants to the priesthood. But at the same time he gravely points out that the essential preparation of those who are to be sealed with the character of the priesthood can never undergo any change. He goes to the heart of the matter by showing what the priesthood means, and from this source he draws the principles which should govern the training of those who are to be sealed with its sacred character. He begins his letter by remarking that any project for the revival of Christian life among the people is hopeless, unless the sacerdotal spirit flourishes in the ranks of the clergy. He can not conceal his anxiety at seeing the insidious growth of the desire for ill-advised innovations with regard to

the formation and the many-sided ministry of priests. It is easy to see what deplorable consequences would result, unless such innovating tendencies were promptly checked. It is to preserve the Italian clergy from the pernicious influence of the times that he sets forth the true and unchangeable principles which should regulate ecclesiastical education and the whole of the sacred ministry.

The Catholic priesthood, divine in its origin, supernatural in its essence, unchangeable in its character, can not be subject to the fluctuations of human opinions and systems. As a participation of the eternal priesthood of Jesus Christ, it must perpetuate till the end of time the same mission that was entrusted by the Eternal Father to His Incarnate Word: "As the Father hath sent Me, so I send you." The eternal salvation of souls is its momentous charge, and for its faithful fulfilment we must ever have recourse to supernatural aids and to those divine standards of thought and action which Jesus Christ gave to His Apostles when He sent them forth to convert the world. St. Paul represents the priest to us as the ambassador, the minister of Christ, the dispenser of His mysteries, raised to a sublime height as the intermediary between Heaven and earth, to treat with God concerning the highest interests of the human race. This high idea of the priesthood which we find in the sacred writings, shines forth clearly in the works of the Fathers, in the instructions of sovereign pontiffs and of bishops, in the decrees of councils, and in the unanimous teaching of the Doctors and of Catholic schools. The whole tradition of the Church proclaims with one voice that the priest is "another Christ," that "the priesthood, though it is exercised on earth, is rightly classed among heavenly orders; for to the priest is given the ministry of heavenly things and a power which God has not entrusted even to the Angels" (St. John Chrysostom).

The Church has always regarded the education, studies, morals, and whatever else appertains to the discipline of her priests, as a thing apart, not only distinct, but separate from the ordinary standards of secular life. This distinction and separation must remain unchanged even in our times, and any attempt to reduce to a common level or confuse the life and education of clerics with that of laymen, is condemned not only by the Christian tradition of ages, but by the teaching of the Apostles and the ordinances of Jesus Christ. We must, indeed, take into consideration the varying condition of the times and adopt whatever changes may make the work of the clergy more efficient in the society in which we live, but any innovation which may prejudice the essential qualifications of the priest must be rejected. The priest is above

all things the teacher, physician, and pastor of souls. As such he must be versed in the sacred and divine knowlege, imbued with the spirit of piety which will make him a man of God, who confirms his teaching by the efficacy of his own example, according to the admonition of the Prince of the Apostles—"Forma facta gregis ex animo." Every other natural or human equipment may be useful or advisable, but in regard to the priestly office will only have a secondary and relative importance. If it is only right and just for the clergy to adapt themselves to the needs of the present age, it is also a matter of duty and necessity for them to resist its depraved tendencies with all their strength. The taint of naturalism threatens every part of society, breeding intellectual pride and rebellion against authority, depraving the heart, by fixing it on temporal things to the neglect of the eternal. There is reason to fear that this spirit may have its influence on the clergy, at least on those who are inexperienced. The saddest consequences would be the result:—the loss of priestly gravity, the easy yielding to the spell of innovation, a presumptuous and indocile attitude towards their elders, the lack of that balance and moderation in discussion which is so necessary especially in matters of faith and morals; but more deplorable than all, because of the harm done to the faithful, the ministry of the sacred word would suffer from a tone out of all harmony with the character of a preacher of the Gospel.

The Holy Father goes on to point out the studies to which ecclesiastical students should devote their attention, namely philosophy, theology, and kindred subjects which will fit them for the work of preaching and of hearing confessions. Their studies are to be carried on in the tranquil home of the seminary, apart from all external agitations and aloof from the companionship of laymen who are not aspirants to the priesthood. Towards the end of their course they are to receive suitable instructions on the text of the pontifical documents that treat of the social question and Christian Democracy, taking care, however, to abstain from all part in any outside movement. He recommends that, when their seminary course is over, and they are engaged in the ministry, they should still continue to take part in academic exercises and attend periodical conferences in order to mature their studies. He warns them that any work for the people which prejudices their priestly dignity or the obligations of ecclesiastical discipline, must be severely condemned. "To you, ministers of the Lord," he says finally," we appeal with more reason than St. Paul did to the simple faithful in his day—'Obsecro vos ego vinctus in Domino, ut digne ambuletis vocatione qua vocati estis.'"

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A HISTORIC SIDELIGHT ON THE QUESTION: CAN THE POPE DESIGNATE HIS SUCCESSOR?

The paper "Can the Pope Designate His Successor?" contributed to the last volume of THE REVIEW by an able canonist, aroused such lively interest among our readers that we have taken the trouble to adapt from the last and best history of the papacy in the early Middle Ages*) an authentic account of the designation by Felix IV. of Boniface II., and the immediate consequences of this unusual measure.

When Pope Felix IV. was seriously ill and nearing his end, fearful of the danger of a split, he took a measure unheard-of until then, in order to secure as his successor on the pontifical throne the man whom he considered the fittest. He surrendered his episcopal pallium with the right of succession to his confidential friend and devoted Archdeacon Boniface, a native of Rome, of Germanic descent. A letter signed by the Pope's own hand was posted in all the titular churches of the city, informing the clergy, the Senate, and the people of the novel appointment, which, Felix declared, was necessary for the preservation of the peace, especially in view of the impoverished condition of the Church. He added that in case he should recover, Boniface was to return the pallium. He trusted that they would receive in the fear of God and with Christian piety a decision which he had taken after long prayer, which had brought him light from above. Whoever would undertake to create factional disputes, would no longer be a son of the Church and was to be deprived of holy communion. He also informed them that he had apprized the rulers, i. e., the Gothic court at Ravenna, of "this his will."†)

Felix IV. died soon after, probably on Sept. 22nd, 530, and Boniface was consecrated forthwith. At the same time, however, Dioscorus was consecrated pope, in the presence of by far the larger portion of the Roman clergy, in the Basilica of the Lateran, while the consecration of Boniface took place in one of the halls of the Lateran Palace, the so-called Julian Basilica.

So little effect did the designation of Boniface by Felix have that the Roman Church was torn asunder by a new schism.

Fortunately, Dioscorus died within a month, and his large party, with rare moderation, was wise enough to submit to Boniface. No less than sixty Roman presbyters, in a letter to Boniface, condemned and anathematized the memory of Dioscorus

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*)Geschichte Roms und der Paepste im Mittelalter. Mit besonderer Beruecksichtigung von Cultur und Kunst nach den Quellen dargestellt von Hartmann Grisar, S. J. Vol. I. Rom beim Ausgange der antiken Welt. Pp. 494-501. (B. Herder, Freiburg and St. Louis.)

†) Text edited by Mommsen in the Neues Archiv 11 (1886), 367; previously by Duchesne, Liber pont. 1, 282, note 4 etc. The title reads: "Incipit praeceptum papae Felicis," and in conclusion the Pope says: "Quam ordinationem meam, hanc voluntatem meam etc."

and gave his surviving opponent the satisfaction of addressing him as "beatissimus pater" and "papa venerabilis."

We can hardly assume that these presbyters, constituting, as they did, an overwhelming majority of the Roman clergy, had acted against their conscience when, as legitimate electors, they opposed the consecration of Boniface. It is more probable that they did not wish to approve the new mode of filling the holy see by designation. However, after the death of Dioscorus, Boniface succeeded, we do not know by what means, in inducing them not only to recognize his claims, but to promise expressly that they would not oppose a possible future designation of his successor by the Supreme Pontiff.

Boniface was fully convinced of the necessity and usefulness of such designation and held the abrogation of the old mode by election, to be the only correct expedient under the prevailing circumstances of the time.

Therefore, after the declaration of the presbyters had been duly signed and deposited in the archives of the Church, he called a meeting of the clergy in St. Peter's and declared that he had designated Vigilius, the Deacon, to be his own successor. The announcement was listened to in silence and the meeting dispersed. Gradually, however, such strong opposition developed, that the Pope decided to recall his decision, which he did publicly, at the grave of St. Peter, in the presence not only of the clergy, but also of the Senate. He admitted that he had made a mistake in designating his successor and publicly consigned his previous decree to the flames.

Until recently we had very little knowledge of these remarkable occurrences. Pope Felix's designation of Boniface was only cleared up in 1882 through the discovery of three documents in the capitular archives of Novara.*)

Boniface II. was succeeded by John II., who after a very brief pontificate, was followed by Agapetus I., a member of the faction that had supported Dioscorus and now harbored keen regrets for having allowed itself to be prevailed upon to anathematize its former leader. One of Agapet's first acts was to take the declarations of the Dioscorian presbyters from the archives and to institute a new enquiry into the whole affair. Then he called the clergy together and had the documents burned before their eyes. This act had a more than personal significance. Dioscorus had received the votes of those numerous members of the clergy who had opposed the new mode of designation, and

*) This important discovery was made by P. Amelli, at that time librarian of the Ambrosiana, now Prior of Monte Cassino, and the documents were first published by him in the Scuola Cattolica of Milan, vol. 21, No. 122.

now this mode was strongly condemned by Agapet's indirect declaration that the anathematization of Dioscorus had been unjust. The defeat which Boniface had suffered with his candidate Vigilius, was now inflicted upon the principle of designation itself.

In matter of fact, the designation by a pope of his successor was henceforth practically excluded from ecclesiastical practice. It was only in the age of reform inaugurated by Gregory VII., that it again threatened to revive. In the earlier history of the Church it can not be proved with any degree of probability, despite the apparently contrary testimony of Eusebius, that any pope rose to his high station by designation. Only in the case of Hormisdas there is an indication in the writings of Ennodius that his elevation may have been due to his predecessor Symmachus.

The more probable canonical view of the question ‡) is that no pope has a right to prescribe designation as the regular mode of filling the Apostolic See, nor to adopt it as the ordinary one. The usual mode is by free election, which has the advantage of being a preventive of the possible erection of a papal dynasty. There would otherwise be danger of arbitrary acts, all the more so since popes often die at an advanced age, when it would be comparatively easy for ambitious and designing men to surreptitiously obtain the favor of designation. In exceptional cases, however, where it would be clearly and imperatively necessary for the good of the Church, it is admitted by eminent theologians that a pope could, by way of exception, suspend the rights of the electors and appoint a suitable successor by personal designation.

In the light of this canonical principle the conduct of Felix IV. and Boniface II. is apt to be judged less severely than was apparently done by that portion of the clergy which opposed them. Both pontiffs probably believed to have sufficient reason for designating their successors in the dangers then threatening the Church both from internal dissensions and external political conditions. The strong opposition which arose against their conduct had this good effect that it limited the practice to one single application.

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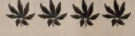
‡) This view was taken also by our recent contributor.



THE ACHILLES HEEL OF SECRET SOCIETIES.

A correspondent writes:

Father Rosen, in my humble opinion, has hit the Achilles heel of all secret societies in his recent communication to THE REVIEW (Vol. IX, No. 45).

The mere exposure of their rites ought to result in depriving them of their tower of strength, their mysteriousness. It does not require a keen sense of humor to see the ridiculousness of their high-sounding titles. Let up hope that Catholics will be alert enough to give Rev. Rosen's book on extensive sale. When flowery titles like "Most Worshipful Master," "Prince of the Tabernacle," "Supreme Commander of the Stars" (Egyptian rite), etc., will have been given so much publicity that the boys on the streets use them as nicknames, it will be seen whether they contain intrinsic value enough to stand the test of public ridicule, a test which our holy religion has many times most successfully undergone. I subscribe to the wish of the Editor of THE REVIEW that Father Rosen, in a third edition, add the rituals of the Knights of Columbus and the Catholic Foresters. Not as if I suspected them of conspiring against the Church or being infected by naturalism or other grave errors; on the contrary, I honestly believe that the majority of the members of these two societies are enthusiastic and devoted adherents of our Church and by imitating to a certain extent the rites and organization of the non-Catholic secret societies they mean to be better enabled to counteract their destructive influence. In giving full credit to the good intentions of these Catholic knights and brothers, it is for the mere sake of ordinary common sense and for the dignity and representation of our holy Church, that these ritualistic practices, which can neither boast of originality nor of venerable age, should be confined to the shrovetide and the vaudeville stage.—(Rev.) VINCENT BRUMMER.

A FORMER UNITED STATES SENATOR ON THE SCHOOL QUESTION.

The *Freeman's Journal* (No. 3629) publishes some interesting extracts from an address recently delivered at Newark, N. J., by former United States Senator James Smith, Jr.

"I know that men in political life usually keep silent on the school question," said Mr. Smith. "But to my mind it is a question so important to our national future that it is cowardly, almost a crime, to ignore it."

His own view of the question the Senator stated as follows:

"It is said that to teach religion in public schools is un-American. On the contrary, it is thoroughly American, for in the early schools of New England, where the germ of the public school was nurtured, religious teaching was a main feature. It is only within forty years that Newark appropriated money for public schools, so they are not an old American institution.

"Now only the Lord's Prayer is said and a passage of Scripture read in our public schools, and this is restricted to fifteen minutes. And there is a cry for banishing all religion out of the schools. This is Socialism of the kind that leads to anarchy. It is objected that denominational schools are impossible in our country. They are successful in England, Germany, and Russia. Lord Balfour, Prime Minister of England, boasted of Great Britain's denominational schools. The Chancellor of Germany has said that the day when religion is banished from the schools will mark the beginning of the end of the nation. Are Americans less able than Germans, English, and Russians to solve the school question?

"Catholics pay taxes to educate the children of other faiths, as they also pay to educate their own children. Is that fair or just? They believe it is not only a sacred duty to give their children a Christian education, but that it is one of the most sacred duties they owe to our beloved country. So do the Lutherans, who support parish schools. The great increase of immorality and dishonesty and divorce in our country has caused leading non-Catholics and their religious editors and college professors to question that the public school system is so perfect as it is claimed. Leading thinkers say there is something wrong in the system, but prejudice is against religious instruction in the schools. Why should not Catholics have some of the taxes they pay to educate their children? The fathers of our Republic gained the freedom of the land by fighting for the principle of no taxation without representation" (?).

THE TRUE HISTORY OF THE AMERICAN REVOLUTION.

3. Smuggling in the Colonies and the Stamp Tax.

In the third chapter of his book*) Mr. Fisher shows how smuggling, rioting, and revolt against British control were widely rampant in the thirteen colonies long prior to the Revolution. The navigation and trade laws under which the colonists

*) The True History of the American Revolution. By Sydney George Fisher. J. B. Lippincott & Co. 1902. Price $2.

squirmed, were inspired by the desire which England harbored in common with all other nations, to keep its colonial trade for itself. Their beginnings may be traced to the earliest period of the English colonies. The colonists never objected to them in principle, because these laws favored them as much as the mother country. The regulations which displeased them, (as f. i. the clause of the act of 1663, which forbade any European commodities to be taken to the colonies except in English-built ships and from English ports,) they willfully and wickedly disregarded, and in the latter half of the seventeenth century, most of our ships were engaged in smuggling. Withal, "these laws were generally regarded by Adam Smith and other political writers as much less restrictive than similar laws of other countries." (P. 39.)

So "the colonists did pretty much as they pleased for over a hundred years." (P. 43.) The trouble arose when the British government, after the French War, resolved on more regular and systematic control of commerce with a view to suppress smuggling. The attempt to enforce the "sugar act" of 1764, (which was intended as a favor to the colonists, but not appreciated by them, as they could profit more by smuggling) caused quite a stir. When the officials occasionally succeeded in seizing a smuggled cargo, it was apt to be rescued by violence, which the English justly regarded as unlawful rebellion. In 1767, a Board of Customs Commissioners was created, which sent out cutters and armed vessels to cruise for smugglers. "But they rarely made a seizure; and the colonists laughed in their bucolic way and said that it was like burning a barn to roast an egg." (P. 47).

Since 1670 smuggling and revenue cases were tried in admiralty courts, without a jury. The new acts made the same provision. This was justifiable from the English point of view, because no American jury would convict a smuggler, and because in England itself stamp duties, e. g., were recoverable before two justices of the peace without a jury. But the patriots raised the cry that Britain was depriving her colonies of the right of trial by jury. Mr. Fisher reminds us in this connection that "by act of Parliament the British government can at any time withdraw trial by jury from Ireland, and in the year 1902 withdrew it by proclamation in nine Irish counties." (P. 47-8).

"To Englishmen who reflected on the smuggling and piracy, the thousands of convicts transported to the colonies, the thousands of fierce red Indians by whom the colonists must be influenced, and the million black slaves driven with whips, the withholding from such people of the right of trial by jury, or even of the right of self-government, seemed a small matter." (P. 48.)

For ten years the government made special efforts to stop smuggling in the colonies, but it seems without much success. The people grew bolder and more aggressive. They formed associations pledging the members to cease importing manufactured goods from England, to cease wearing British clothing, and to violate the act against manufacturing, by starting manufacturing of all kinds among themselves.

"When the year 1774 was reached the mobs and tar-and-feather parties had driven so many British officials from office that all attempts to check smuggling and enforce the trade laws were necessarily abandoned until the army could restore authority."

After the passage of the "Sugar Act," which was a taxing act, Parliament in 1765, passed the famous "Stamp Act." Mr. Fisher shows how the taxation of the colonies was not a new idea; how they had always been taxed, according to a regular system, by which the British Secretary of State made a requisition on the colonies through the colonial governors. The difference was that the new taxation, contrary to the old, which still survived in the colonies, though it had been abolished at home, and which was voluntary,—was taxation by the modern system. "Looked at in the light of all the circumstances," says Mr. Fisher, "it was not necessarily an evil or tyrannical measure. If we once admit that the colonial status is not an improper one, and that it is no infringement of natural or political rights for a nation to have dependencies or subject peoples, taxing them in a moderate and fair way seems to follow as a matter of course. England still levies indirect taxes on India and the crown colonies." (P. 52). Besides, the voluntary system, to which the colonies were so attached, as it permitted them to vote or refuse a requisition, was evidently unequal and unfair; some colonies voted supplies, others gave little or none at all; whence there arose jealousies and quarrels.

Mr. Fisher goes on to show with what tenderness the British government went about this measure of the stamp tax, and how considerately it undertook to enforce it. The tax itself was a stamp tax on newspapers and all legal and business documents, "the sort of tax which we levied upon ourselves during the Civil War and again at the time of the war with Spain." "unquestionably the fairest, most equally distributed, and easiest to collect of all forms of taxes." (P. 56.) England sorely needed revenues, for it was at that time groaning under a war debt of over £148,000,000, a heavy burden for a country of scarcely eight million people.

When the news of the passage of the Stamp Act reached this country, there was a general, though at first not violent, protest,

led by Virginia. The resolutions of the various assemblies admit that Parliament can tax them externally, or, as they put it, regulate their commerce by levying duties on it, and regulate them, as in fact it always had done, in all internal matters, except this one of internal taxes—a distinction which Mr. Fisher declares to be "altogether absurd."

The resolutions of protest were soon followed by mob violence, principally in Massachusetts, "the only colony which had persistently, from her foundation, shown a disloyal spirit to the English government and the English church."

The Stamp Act Congress, which met in New York in autumn, marked the beginning of the rejection of all authority of Parliament. "It is to be observed," says our author, "that they did not ask for representation in Parliament. They declared it to be impossible; and Englishmen were quick to notice and comment on this. Grenville, in his speech against the repeal of the Stamp Act, called forcible attention to it and reminded his hearers of its significance.....The colonists never changed their ground on this point. They always insisted that the distance across the ocean rendered representation impossible. It is quite obvious that the distance did not render representation impossible; it merely made it somewhat inconvenient." (P. 59).

Mr. Fisher quotes Governor Bernard, of Massachusetts, as saying, in his 'Select Letters,' "that at first the colonists were willing to be represented in Parliament, and made their argument in the alternative that if they were to be taxed internally they must be represented; but fearing that representation might be allowed them, and that they would be irretrievably bound by any measure passed by Parliament, they quickly shifted to the position that representation was impossible, and therefore internal taxation constitutionally impossible." (P. 60.)

REFORM---TRUE AND FALSE.

By Bishop Keppler of Rottenburg.*)

I purpose to address myself to the consideration of a word which has lately been much in the air in many lands, sometimes as a battle cry, sometimes as a party watchword, often as a mere phrase of fashion. It is a word of great fascination, that

*) We think we owe it to our readers to acquaint them with this remarkable address of His Lordship of Rottenburg, one of the most cultured and most zealous members of the German hierarchy. We use the translation of the Tablet, which we have carefully revised, corrected, and completed from the authentic German text, published in the form of a cheap brochure by B. Herder (Zweite, durchgesehene Ausgabe, 1. bis 5. Tausend Price 7 cents per copy net.) We understand that the Messenger will bring out an English translation in pamphlet form with the approbation of the distinguished author.

always finds ready ears and open hearts. I mean the word "Reform." The modern world is full of reforms and reformers, and the latest accession to the number has come from the Catholic camp. All "modern" movements and attempts at reform—not excepting the Catholic—have one common fault; they are general, vague, indefinite. Their authors lack clearness and definiteness of ideas and aims. They neither know what they precisely wish, nor how much they are able to accomplish. They sail in a fog, and without sure compass. Herein lies their weakness, but also their danger to the many whose judgment is not ripe and competent. It is therefore high time to bring clearness into the meaning of the word "reform," which is so constantly on all sides perverted, misunderstood, and misapplied. Our immediate concern, however, is with the word only as applicable to Catholicism.

To begin with, there are two preliminary questions which require answering, but which will not delay us long. In the first place, is a reform of Catholicism or of the Church possible at all? Most certainly it is. A reform of the Church is possible in all that is human in her, but not in that which is divine, as, for instance, in her dogma, her moral law, her sacraments, her organism. A reform is possible—let me say it at once—in Catholic character.

The next question is, Do we at present want a Catholic reform? There are many symptoms of disease and corruption, many wounds and ulcers in the Catholic body which require healing, and we must answer: Yes, a reform is necessary. The final and burning question is,—How are we to reform? What are the aims and signs of a true reform? In answering this question we must guard against abstract theories and personal considerations; the question must be viewed in the concrete and practically and in the light of history. Here everything depends upon clearness and frankness.

I.

A true reform is always a reform that comes from within, not from without, a movement from within to without, not *vice versa*. To reform means to form back. In order to reform a thing we must go back to its kernel, its nature and essence, and examine whether its outer growth and development is normal, i. e., in harmony with its nature and being. To reform Catholicism we shall have to go back to its divine kernel and examine whether its human element is in conformity with the divine. If such conformity be wanting in any part, the lever of reform must be applied. But in doing this, the historical continuity of Catholicism must not be ignored or broken, but preserved and continued. To thrust

Christianity or the Church back forcibly to the stage of development which it had reached 1,500 or 500 years ago, would be a false reform. You can not reform a man by forcing him back into the clothes of his childhood. To pretend to construct a so-called original Christianity or Church by ignoring the entire process of historical growth and development, and then to present the result to the world as the purest form of Christianity and the most thorough reform, is illogical, unscientific, and unhistoric to the highest degree. Those who thus proceed do not reform the Church, but set up a reform church of their own from a few stones torn out of their proper foundation. The French Positivist Laffitte assigns the "infinite intellectual superiority" of Catholicism over Protestantism to the fact that Catholicism "rests on the principle of legitimate development within the principles of original revelation, and thus renders possible an orderly development, whereas Protestantism, by its everlasting boast of primitive Christianity tries in reality to keep the Christian organism in its embryonic condition, or to reduce it back to that state, contrary to the fundamental principles of necessary evolution." (*Les grands Types de l'Humanite, t. III. Le Catholicisme*, 1897, p. 376.)

Now let us come to our modern Catholic reformers. What are they doing? Do they endeavor to reform the Church in the aforesaid sense? Not at all. They pretend to regenerate Catholicism, Christianity, by reducing it to what is essential, eliminating what is non-essential. This we can never allow them. Their views are too often schoolboyish and mechanical. What they wish to brush away is often the very flower and sweetest fragrance of Catholicism. These reformers, as it frequently happens to mere bookmen and literati, lack true culture; they are deficient in the finer perceptions and judgments, in the sense of the historical, the spiritual and the divine. The man of true culture will ever be in sympathy with all the rich and varied manifestations of spiritual individual life welling forth from the inner life of the Church. He knows that Catholic culture may and must begin here. In the towering dome of the spiritual life of the Church, in the grand world of medieval mysticism, we will point out by way of example only a few prominent phenomena: Heliand, Thomas à Kempis, Dante, St. Hildegarde, all too little known, St. Teresa, who surpasses Dante in personal grandeur and whose works must be reckoned among the best literature of the world. And in the garden of ecclesiastical art we will mention only the splendid, unfortunately all too little known, old Flemish school. Dante's colossal figure—let me add—can not be justly claimed by the reformers. Dante fought with open visor;

he did not write and speak, as they do, with half-hidden meaning, He was a manly man, a hero. He sharply criticized churchly conditions; but he was a faithful disciple of St. Francis and our Blessed Mother. Herein modern reformers ought to imitate him. His world-view and the three-storied structure of his life-work are like the Rosary. He is mediæval through and through. He is the man of courageous action, who sacrificed everything for his belief. In this he should be our model.

Instead of the inner life of the Church, the false reformers emphasize the external intellectual life of Catholics. We must protest against this. We require heart and soul, not only intellect. The aim of Catholic culture is not only that educated Catholics should believe more, but also that they should know more than educated non-Catholics. But this knowledge should be not so much of an intellectual, but rather of a spiritual kind. The education of a Catholic, therefore, will always be more mediæval than "modern." The mediæval spirit is outwardly rough, but inwardly noble; the "modern" spirit is outwardly fine, but inwardly mean. Catholics, therefore, will always fare better if they follow the former rather than the latter. Whoever follows the blandishments of the "modern" spirit, endangers his soul. We must beware of giving the Devil a finger, lest he seize the whole hand.

Christianity and Catholicity can be reformed only in and from the Spirit who has called both into existence. The Divine Spirit must be the soul of every reforming movement within the Church, which can only consist in an effort to ward off from her the anti-Christian spirit, the spirit of hell, of the age, of the world.

If a reform comes not in the name of the Holy Spirit, but of the spirit of the age, it must necessarily be a false reform. To call in and admit the spirit of the age as a judge, corrector, and reformer of the Church, is to degrade the Church. If, as Harnack (*Wesen des Christenthums*, p. 5) has remarked, it is an insult to the Christian religion to ask first of all what it has done for the progress of civilization, in order to decide its merits, how much more insulting is it to drag the Church before so incompetent a judge and so doubtful a tribunal as modern culture? Those who do this, understand neither the nature of the Church nor that of modern culture.

It is the fashion with some to look upon Catholicism as antiquated, but they do not see how senile modern culture and humanity is and that it requires to be renewed unto youth. Whence is this renewal to come, except from Christianity and the Church? To be worn out, old and decrepit, and yet to disport oneself as full of vigor and youth, is a peculiarly modern feature and quite characteristic of our present age. Its obstinate unbelief is a mark of

senility and the very opposite of childlike youth. It has no fresh red cheeks, it has a worn-out look, and a bald guilty head. To reform means to make young again; but Christianity can not be renewed by "modern" culture, which itself requires renewal through Christianity. Mere intellect is old, and makes old. Faith is young, and makes young. Youth believes; old age doubts.

It argues a poor view of Catholicity and a great want of political sense to think that Catholicism ought to buy or obtain anyhow the right of life and domicile in modern society by concessions, compromises, or a periodical process of moulting. They who give such counsel are not the representatives but the betrayers of Catholicism. For the rest, no amount of concessions will ever help them to escape the hatred and persecution of the enemies of the Christian faith, unless they are prepared to give up their Church altogether. The thing that the modern world chiefly abhors in the Christian religion is, intellectually speaking, miracles, and morally speaking, authority. What will it avail our Catholic reformers to minimize the former and to withdraw themselves as much as possible from the latter? They will never find favor with "moderns," until they deny the one and renounce the other altogether.

The hope of gaining "modern" intellects for Christianity and the Church by means of compromise and concessions, is vain. For those who are wrapped up in modern culture will not be gained; and those who have grown weary of it, will only be gained by something totally different—by a loyal life of faith, by an unadulterated, undwarfed Christianity, not a modernized Christianity, not a "margarine" Catholicity.

The history of conversions has proved it a hundred times that the noblest acquisitions the Church has made in all ages have never been due to what the Protestant Francis de Pressensé calls "a Catholicism for the lowest bidder," but to the illuminative dogma, the loving severity, and the iron authority of the Church; they were due to the sincerity of souls that looked straight at things. If our modern reformers think those who are perfect strangers to the Church can be gained in any other way, they are mistaken. Far from attracting, they will but repel them by showing themselves ashamed of the best qualities of their Mother. They work against their own interest, against their own intentions. "The way of discipline they have not known, nor understood her paths" (Bar. iii, 20.) They err and lead into error. They have deceived even the well-meaning; once also they deceived me. But the consequences of the French Americanism which they are now trying to import into Germany, must open all eyes. Prevention must be our watchword.

[*To be continued.*]

MINOR TOPICS.

Callings of Women in the United States.

The census of 1900 makes returns for 303 separate occupations, and in only eight of these do women workers fail to appear. None will be surprised that there are no women among the soldiers, sailors, and marines of the United States government, yet there are 153 women employed as "boatmen" and sailors. Women have not yet invaded the ranks of the city fire departments, still not less than 879 women are returned in the same general class of "watchmen, policemen, and detectives." There are no women streetcar drivers, though there are two women "motormen" and 13 women conductors. They have not as yet taken up the employment of telegraph and telephone "line men," yet 22,556 of them are operators for these companies. There are no women apprentices and helpers among the roofers and slaters, yet two women are returned as engaged in these employments. There are 126 women plumbers; 45 plasterers; 167 brick and stone masons; 241 paper hangers; 1,759 painters and glaziers, and 545 women carpenters and joiners. No women are returned as helpers to steam boiler makers, but eight women work at this industry as full mechanics. There are 193 women blacksmiths; 571 machinists; 3,370 women workers in iron and steel; 890 in brass, and 1,775 women workers in tin.

Among other unusual women workers are 100 "lumbermen and raftsmen;" 113 wood choppers; 373 saw mill employees; 440 bartenders; 2,086 saloon-keepers; 904 "draymen" and teamsters; 323 undertakers; 143 stone cutters; 63 "quarrymen;" 65 whitewashers; 11 well-borers, and 177 stationary engineers and firemen.

Following are the large employments for women: Servants, 1,283,763; agricultural laborers, 663,209; farmers and planters, 307,706; dressmakers, 344,794; laundresses, 335,282; traders, 327,614; textile workers, 277,972. There are 3,373 women clergymen; 1,041 architects; 786 dentists; 2,193 journalists; 1.010 lawyers; 7,387 physicians, and 14 women veterinary surgeons.

The New York *Evening Post*, after a careful study of the subject, finds (Jan. 13th) that while there is probably a greater tendency to crime in the American negro of to-day than in the American white man, the difference is much less than the statistics of conviction of crime would indicate to be the case.

We are pleased to learn on good authority that the Rev. Roderick J. Mooney, of Morris, Minn., whom we recently quoted (No. 2) as endorsing the Elks, is not a Catholic priest, but an Episcopalian minister.

We have received $2 by postal money order (No. 16,783) from Cleveland, O., without any indication of the identity of the sender, who is requested to drop us a card, so that the amount can be placed to his credit.